NEWS LETTER No. 8

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UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

INTERNATIONAL CHRISTIAN SOCIAL INSTITUTE

GENEVA, 2, RUE DE MONTCHOISY Tel. 27.060 Telegrams & Cables : Kirchenbund Geneva.

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Rev. Henry SMITH LEIPER (American Section), Federal Council of Churches, 105 East, 22nd Street New York.

A LETTER ON POLICY

THE PALACE, CHICHESTER
30th September, 1932.

Dear Sir,

It has been suggested that a letter on policy and ideals would not be out of place in the present number of the News Letter. To my mind, the distinctive characteristic of the Oecumenical Council for Practical Christianity is that it represents a very definite attempt to translate the idea of Christian unity into practical politics. " The world is too strong for a divided Church " — so the Stockholm message repeated. Must such dis-unity continue ? " No ", we reply. " The different Christian denominations, while keeping their respective Church order and doctrine undisturbed, can unite now for practical Christianity in a visible form for a visible purpose ".

The Oecumenical Council exists. It has its Secretariat. It has its Institute. It would appear to me to be one primary aim of the Secretariat and the Institute to develop and extend sympathetic relations between representatives of the Churches in the different nations. Everything that can be done by means of literature (so far as our resources allow) by means of visits from our General Secretary or other members of the Staff, by means of Theological Conferences between members of different nations and Churches, should be set on foot. It is the spirit of unity which is kindling within so many hearts for which we should seek opportunities, and repeated opportunities, for expression. Mutual knowledge, the reporting to one another through the News Letter and by visits, of the concerns, the problems, the ideas current in our different nations — it is this that we should seek and ensue. Nor should we relax our efforts to find a unity in the spirit in a devotional form, and not only study one another's prayers but work for ways in which, informal though they be, we may fruitfully worship and pray together.

What of definite inter-Church and international social activities ? It is clear that attempting too much is to court failure. Concentration on certain specific tasks is essential. We can give information through the News Letter of great moral and social questions with which the nations are themselves dealing at Geneva through the League or the International Labour Office. Certainly when a great moral issue is raised such as that raised by the Geneva Opium Convention which must be ratified before next April to come into effect, we should bend all the strength of the Churches to influence their Governments to give ratification. And further when we remember that unemployment is the great social malady of the time, there is something we have

not done as Churches that we yet may do, and do it through Life and Work, in the way of bringing home the moral and material suffering which unemployment carries in its train to the unemployed of all nations.

Life and Work, together with the World Alliance, and the association of these two bodies at this juncture is of the greatest significance — has a mission to express and intensify actual Christian unity, and also to bring before the Churches certain definite moral and social issues, and to endeavour so to work upon the minds of Christian people in all Churches as to secure a united Christian witness in practical Christianity at the present hour.

And there is one fundamental fact which must never be forgotten. Our object is in all these things to declare the Christian way of living. We are not here to look round for a good social programme which the Christian community can adopt as its own. Nor are we to content ourselves with appealing to other authorities, international or national to end some social evil. We wish to show what the Christian conscience commands. We believe that the Christian religion has distinctive principles and distinctive standards, which it should be the aim of the Church to discover and set forth. We are conscious that the world is perplexed and divided. And in the name of our Lord Jesus Christ, whose servants we are, we acknowledge our conviction that " the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of today ".

Yours faithfully,

George Cicestr :

Joint President.

The Editor,

Life and Work News Letter.

The place of " Stockholm " in the Movement for Christian unity

At the recent meeting of the Council of the Life and Work Movement at Geneva, important action was taken reorganizing the work upon a simpler and more efficient basis, opening the way for closer cooperation with other forms of the oecumenical movement, notably the World Alliance for International Friendship through the Churches, and electing new officers to take the place of some of those who, after years of faithful and effective service, have felt constrained to turn to other forms of work.

This action, or rather series of actions, makes it appropriate to reconsider in a somewhat more comprehensive way the ultimate aim of the Stockholm Movement in its relation to other or parallel forms of the movement for Christian unity. What exactly is it that we who are associated in this enterprise are trying to do ?

In the hope of initiating a discussion on this fundamental theme, our President, the Bishop of Chichester, and I, as Chairman of the recently constituted Administrative Committee, have been asked briefly to state our own conception of this aim. It is to be understood that in this each of us is speaking for himself alone, though I trust that what we shall say will be recognized by others as expressing purposes which they share.

For myself, I would take my departure from the word " Life " which is the first of the two distinguishing words in our official title " Life and Work ". We believe — I am sure that I am speaking for all who took part in the great Conference at Stockholm — we believe that there exists in the world today a type of life which we call Christian which differs in recognizable ways from other ways of living and we have banded ourselves together to deepen our own appreciation of this fact, and by our actions, but still more by the spirit which we bring to the doing of them, to make its existence more apparent to the world.

We take our departure, therefore, from Christian unity as an existing fact. In this we differ from other forms of the movement for Christian unity, notably that which is associated with the name of Lausanne. That, as its name indicates, is concerned primarily with phases of the Christian movement in which unity is not yet an accomplished fact, namely, faith and order, and it exists to explore the ways in which the present divisions in these fields can be overcome and a greater measure of Christian unity be attained. The aim of the Lausanne Movement is organic unity, using the word in its more limited sense of institutional unity. Its goal is a church with a faith everywhere accepted and a ministry universally recognized.

We share, many of us, a sense of the importance and urgency of this aim. We are working many of us, to further it. But, as members of the Stockholm Movement, this is not our primary

aim. We are concerned with the things in which Christians are *already one*, not with the things which still divide us ; and we wish, first, to make our own consciousness of this unity more vivid and, secondly, to make its existence more apparent to others.

Simple as it is, this aim opens the way to a program at once extensive and many-sided. It presents tasks for the mind as well as for the emotions and the will. These tasks we must explore together if our work is to be effective.

There is, in the first place, a task for the mind. We believe that there is a Christian way of life which differs from other ways of living. We believe that there is a Christian way of approach to the problems which beset us, whether they be individual or social, that is different from other methods of approach. We believe that Christianity furnishes a dynamic for the doing of what needs to be done, whether in our own lives or in our wider relations as members of society, which differs from other dynamics. We wish to define that way of life, that approach, that dynamic, in its contrast to other ways, other approaches, other dynamics, that we may appropriate it more completely ourselves and commend it more persuasively to others.

But thought is preparatory to action. What we see, we would do ; first of all in the circles we can immediately influence, later on the wider stage of the world. We wish to find ways to express our existing unity in action, and that means that we wish to explore the possibilities of common worship, not in those regions which are controversial which " Lausanne " has chosen for its special province, but in the field where all Christians agree common worship is practicable, but where, alas, so often it does not take place. We want to present to the world the spectacle of a church that in the presence of the international problems which baffle and perplex us is unitedly living the life of prayer.

But prayer alone is not enough. Prayer that is effective bears fruit in love, and love must express itself in service. This brings us to the second note struck at the great Conference of Stockholm, the note of " Work ". There are tasks to be accomplished by economic and financial means alone. There is a moral failure to be taken account of. The hearts of men must be changed. Self-love must be replaced by love of others and the will to possess by the will to share.

Here the Christian Church has its unique opportunity. On many of the questions which perplex the world today its members are honestly divided. On the spirit which is essential to their solution, they are at one. But it is precisely the spirit that is lacking. Why do we not make greater progress in the things in which we are agreed (on matters like disarmament, the opium traffic, and so on) ? Because of suspicion and fear. We could do what it is right to do, so we say, if only we could trust the others. It is fear, then, and suspicion that we must banish. And how can we banish them save by revealing across the chasm of race, and class, and nationality, the existence of one spiritual community, bound together by faith and hope and love ?

Such a community the Christian Church aspires to be and such it is so far as it is true to its God-given mission. But we have not as yet found means of manifesting through common action the measure of unity to which we have already attained. So in addition to our tasks of thought and of prayer and of action, we face in Stockholm a problem of organisation. Leaving to "Lausanne" to define the conditions of *ultimate reunion*, we must find the *form of organisation now practicable through which the measure of unity to which we have attained in Christian Life and Work can find expression in appropriate forms of common action.*

Here surely is a program on which all Christians can unite. To promote this program by every means in our power is the task to which we invite all the friends of " Stockholm " to address themselves in the coming year.

W. Adams Brown.

President of the Administrative Committee.

THE COUNCIL MEETING

Sixty members attended the second bi-annual meeting of the Universal Christian Council, at the Hotel Beau-Séjour, Geneva, August 11th to 13th, under the chairmanship of the Lord Bishop of Chichester.

Important resolutions were taken on the following subjects :

Next Stockholm Conference

" In view especially of the new situation created by the economic crisis and also of the need of fuller and deeper preparation, the Second Stockholm Conference is postponed from 1935 to a date if possible not later than 1937 ; and the Council instructs the Administrative Committee to take immediate steps for making the necessary preparations and report to the Executive Committee which shall have power to make a decision before the next Council meeting, such decision to be communicated to all members of the Council, together with an account of the preparation already carried out and of the further preparation proposed."

The Universal Christian Council and the World Economic Crisis

At its August meeting in Geneva, the Universal Christian Council adopted unanimously in the following declaration the work of the Oecumenical Study Conference on Unemployment, and laid stress on the methods by which a speedy and complete recovery from the world economic crisis and the burden of unemployment might be accomplished.

" The Stockholm Conference 1925 had characterised the evils of unemployment as intolerable to the Christian conscience, and the investigation and removal of its causes as absolutely necessary. According to a decision by the Universal Christian Council for Life and Work an International Study Conference on Unemployment was held at Basle, April 25th to 29th 1932, which in agreement with the Presidents of the Universal Christian Council has published its findings in a report with the title " The Churches and the World Economic Crisis ". The Council expresses to the International Christian Social Institute, the President of the Conference, and all in any way concerned with the Conference, its warm thanks for the work done in the service of the Church, and recommends the study of this report to all Christians.

Without entering in detail into a discussion of the causes of the world economic crisis and the proposed remedies referred to in the report, the Universal Christian Council for Life and Work gives its full assent to the following findings : The Council regards it as an important task in the struggle against unemployment, that in the economic and political field the obstacles be removed which prevent a free exchange of economic forces on a world-wide scale. A final regulation of world indebtedness in a spirit of confidence and co-operation together with an effective reduction of armaments, should be regarded as a further necessary prerequisite to a solution of the crisis. All effective measures undertaken for the purpose of providing employment and especially all efforts to provide unemployed young people with useful employment in order to safeguard their physical, moral and spiritual well-being should be supported.

The members of the Universal Christian Council for Life and Work, belonging to very different countries and Churches, are in fullest agreement that men, when suffering from the misery of unemployment, must be safeguarded against the harm menacing them from the world-wide economic and political tensions. It is the concern of the Church that the soul of man should not be crushed in the selfish struggle of economic groups and political forces. The Universal Christian Social Council therefore makes an urgent appeal to the Churches so to direct their influence that all those most deeply affected by the present distress, especially the unemployed young people, may be able to see and find a way out of the distress.

It therefore makes an appeal to Christian opinion of all countries to do everything in their power to combat unemployment and successfully to overcome its consequences."

In view of the not unfounded and the growing hope of a slow but general improvement of the world economic situation, this resolution is of special importance, the more so, as, at the same time, the tendencies towards national economic isolation and self-sufficiency are still growing. This means that the obstacles in the way of world-wide economic co-operation are becoming more numerous. These tendencies have developed partly owing to the terrible poverty and the deep deception existing in the different countries. It is therefore the main task of the churches and communities to show a decisive way out. They must do their utmost to diminish bitterness and hate among those who are suffering ; they must give a helping hand to the small movement which is trying to alleviate the present situation.

The next *International Study Conference* of the Universal Christian Council for Life and Work will probably deal with the churches' attitude to the problem of self-sufficiency (autarchy) or world economics with special reference to the present-day monetary and finance policy. The results of the International Study Conference on Unemployment have, in a rather surprising way, become more and more the basis of action in this problem, as the discussions and conferences with churchmen, students, industrialists, employers and workers have shown.

The survey of the *Relief Work of the Churches for the Unemployed* begun in the number of our " News Letter " can, as space and means are lacking, only shortly be continued. The Institute will systematically develop these surveys. and is willing to give information on the character and extent of any relief work. The number of letters, asking for advice, is still growing and the exchange of experiences will contribute to the development of a spirit of cooperation.

We strongly recommend a publication of the Christian Social Council of Great Britain " For the Unemployed. A Ministry of Christian Friendship ", June 1932, price : 0.30 Frs. (obtainable from the Institute). Interesting experiments have been made by those Churches which have given one or two rooms to the unemployed as a common meeting ground. The unemployed arrange these centres themselves, so that they got the idea of being not merely a collective mass but of having a special responsibility. The above-mentioned book gives a good account of this experiment and especially of the cooperation between the Churches, the social organisations, the trade-unions, the Labour Exchanges, the employers etc. The chance of getting work is despaired of by the unemployed. Workshops have therefore been opened where the unemployed work voluntarily. They do boot-repairing, carpentering, etc., for themselves of for other unemployed and this voluntary service has gained much ground. Settlement work has also been taken up. It gives various opportunities for education and self-improvement. In a coal district with 200.000 inhabitants, 50 per cent. unemployed, 11 " clubs for unemployed " were opened, forming the centres of this work.

An extensive survey of the provision of allotments has been made and was mentioned in the last number of the News Letter. In connection with the settlement-service, organised by the Society of Friends, in South Wales, 100.000 little settlements are being established. This work was to a great extent prepared and made possible by the voluntary help of the Churches.

The Churches and the opium and narcotic problem

" The Opium problem in the narrower sense affects directly the Orient only ; the narcotic problem is world-wide in its immediate effects. Both, however, have that in common which makes them of vital concern to Missions. It is that they constitute vices which bring untold suffering to millions of people and lower the moral standards of the addicts to such an extent that — humanly speaking — the Word of God can no longer reach them, and that they even constitute a constant danger to the moral and social life of the Christian community ". Therewith, the report of the Research Committee of the International Missionary Council[1] stresses in an unmistakable way the interest of the Churches and their responsibility in the opium and narcotic problem. As a result of this responsibility, the churches have the task, particularly during the next weeks and months, of influencing people so that real progress may be made and new possibilities opened up. A very effective means would be the " Convention for Limiting the Manufacture and Regulating the Distribution of Narcotic Drugs ", which was adopted by the Geneva Opium Conference of 1931. But this Convention is not yet in force and there is a danger that it will not be ratified in time. The Convention will come into force only after it has been ratified by 25 countries and the ratifications must be registered with the League not later than April 13th 1933 (90 days before July 13th). The ratifying countries must include four of the following manufacturing countries : France, Germany, Great Britain, Japan, the Netherlands, Switzerland, Turkey and the United States. If, on July 13th, 1933, the Convention is not in force the Council of the League may either convene a new conference to consider the situation or take such measures as it considers necessary. What may become of the Convention in a new conference, nobody knows. The destiny of the Hague Convention which was adopted by a Conference in 1912 and did not become effective before 1919 is a threatening example. Of the manufacturing countries only the United States have so far ratified ; of the other countries only Persia, Portugal, Sweden, Peru and the Sudan. There is every probability that Albania, Canada, Costa Rica, Cuba, Guatemala, Hungary, Italy Mexico, Monaco, Poland, Spain and Uruguay, will ratify soon whilst it seems that Great Britain, France, Germany and Switzerland will ratify simultaneously and that they are negotiating among themselves to make this possible at an early date. In view of these facts, the task of the churches to strengthen all endeavours to

[1] The Mission and the Opium and Narcotic Problem, June, 1932, price, 0,30 Fr. obtainable from the Institute.

bring about a ratification in time and to point out their grave responsibility to the competent authorities and governments, especially in the manufacturing countries, becomes extremely urgent. The support necessary for more extensive explanations to the general public can also be given by the Institute ; special attention is once more directed to the report of the International Missionary Council's Research Committee.

During the present session of the League of Nations Assembly, it was feared that the rather small sum of money needed for the fulfilment of the terms of the Convention would be cancelled for reasons of economy. Therefore, a number of international christian organisations, among them the Research Committee of the Institute, together with the International Missionary Council, pointed out in a joint letter to the President of the League's session what difficulties and grave consequences would follow for the fate of the Convention if this sum were cancelled. They expressed the hope that the necessary means will be included in the budget.

The Council in 1934

Considering that it has been decided to give a very special place to the preparation of the second Stockholm Conference for Life and Work at the next session of the Council 1934,

the Council decides,

1. that the preparation for the programme of this part of the session of 1934 be immediately undertaken, that the main points in this programme and the names of the rapporteurs be decided by the Administrative Committee and these decisions be officially ratified by the Executive Committee in 1933.

2. that in addition to the members of the Council, others specially interested in social Christianity and working actively in the Churches, be invited to take part in the session of 1934. A reasonable number of places should also be given to laymen, women and young people.

This resolution is designed to strengthen the decision of the Council that the session of 1934 should be an important step in the preparation of the second Stockholm Conference and is transmitted with a strong recommendation to the executives of the Council.

Disarmament

The Universal Christian Council for Life and Work assembled at Geneva, August 9th to 13th, 1932, desires to endorse the action taken with regard to Disarmament by its Executive Committee at Cambridge in 1931 and expresses its grave dissatisfaction with the present achievements of the Disarmament Conference.

It would be not only a disaster to the peace of the world, but also a scandal to the conscience of mankind, if the Conference were to end without effective results, only with a superficial compromise or a merely pretended solution.

The Council gives notice of this resolution to the World Alliance for International Friendship through the Churches and expresses its hope that the World Alliance according to its special task within the œcumenical work should take up the whole question of Disarmament and exert its influence in the sense of the resolution of Cambridge in 1931.

This resolution was sent to Mr. Arthur Henderson, President of the Disarmament Conference, who replied as follows :

Transport House (South Block)
Smith Square, London S.W.1.
2nd September, 1932.

The Rt. Rev. the Lord Bishop of Chichester,
The Palace,
Chichester.

Dear Lord Bishop,

Disarmament Conference

Thank you for your letter of the 1st inst., and the text of the resolution adopted at a meeting of the Universal Christian Council for Life and Work.

I note that the resolution " expresses its grave dissatisfaction with the present achievements of the Disarmament Conference ". This dissatisfaction is shared, as the correspondence that has reached me clearly shows, by a large number of organisations whose members desire that the success of the Conference be expressed in decisions which show drastic and universal reductions in armaments, and who, moreover, would consider that any limitation at existing levels would be an intolerable result.

I admit the disappointing character of the first phase of the Conference, but I cannot share the view of those who have concluded prematurely that the Conference has failed. As one who has been associated with many Conferences, differing widely in character, during a long public career, I would be the last to say that a Conference has failed until it has completely closed its doors.

In closing, I would assure all those associated with the sentiments conveyed in your letter that, when the Conference resumes, I shall make every effort to secure such practical decisions as will result in a substantial reduction of the present colossal burden of armaments.

May I express my appreciation of all your good wishes to myself, as President of the Conference ?

Believe me,
Yours sincerely,
Arthur HENDERSON.

Christian Sociology Study Conference

In connection with the Council meeting, a theological Study Conference took place in Geneva, from 15th to 18th August, on " the Different Conceptions of a Christian Sociology in the History of the Church ", which was jointly prepared by the Theologians' Commission and the Research Department of the Institute. This Conference served the purpose of giving a survey of the complex aspects of Christian Sociology as reflected in the history and doctrine of the different Churches in order to prepare a common basis for effective cooperation between the Churches for social action. The papers given at the Study Conference dealt with the Early Church, the Orthodox Church, the Old Catholicism, the Anglican Church, Lutheranism and Calvinism. These will shortly be published by the Institute in German together with the findings of the discussions. It is planned to publish an English edition later. The discussions gave full evidence of the importance of a thorough knowledge of the history of the social teaching of the Churches, when dealing with our present-day problems in that field, and the Research Department was asked to explore the possibility of planning a book or a series of books giving a new study of the history of Christian social doctrine, and written by theologians belonging to the different Churches.

The Theologians' Commission and the Research Department are planning to have another theological Study Conference next spring which will deal with some of the most important problems of the present day discussions of Christian Sociology, e.g. the Order of Creation and Natural Law, the Ethics of Incarnation and Ethics of Justification, the conception of the Church and the conception of man in relation to Christian Sociology.

Youth study conference

The Third Social Study Week was this year organised in cooperation with the Youth Commission of the World Alliance of Churches as a first experiment in effective co-ordination. It was presided over by the Bishop of Ripon and brought some 50 delegates, many of them subsidised, from 15 countries, to the Fellowship School, Gland, on the Lake of Geneva, for a full week, from August 24th to 31st. The subject was " The Call of Christ in the present Crisis (Economic and International) ". Theological students, young unemployed, teachers and other workers met in four separate groups and plenary sessions were held with speakers specially invited, including Pastor Lauga, a leader of the French Protestant Churches, Professor André Philip of Lyon, Mr. C. F. Andrews, and two officials of the International Labour Office. A whole day was given over to the frankest discussion between the Germans, including a Nazi, and the French.

Brief reports in English, French and German of the discussion groups are available at a cost of 50 centimes. plus postage.

Changes in personnel

The Lord Bishop of Chichester will continue his chairmanship for two more years.

Prof. William Adams Brown becomes Chairman of the Administrative Committee.

The Rev. H. L. Henriod, recently elected General Secretary of the World Alliance for International Friendship of the Churches has been asked to become General Secretary of the Universal Christian Council, Dr. Henry A. Atkinson having resigned, owing to heavy responsibilities in other fields.

Prof. Dr. A. Keller has been asked to become honorary lecturer of the Stockholm Movement, having also resigned owing to pressure of work.

Dr. Schönfeld was re-elected by the Council to serve as Director of Research.

INFORMATION SERVICE

Beginning with the next number of the News Letter, it is intended to develop the Information Service in the following way. One part will deal regularly with wider and more basic questions on the Stockholm Movement. Another will deal in a more extensive way than before with the work done in the movement as a whole and especially in the Research Department. Still another will contain news of important events and developments of international life, which have a certain influence on the work of the Churches and of the Institute. Further, the Information Service will include reviews of books — both systematic surveys and reports on special questions.

It has been decided that in future the Information Service will be edited jointly with the World Alliance for International Friendship through the Churches.

We take this occasion to thank the several hundred persons who have sent donations or subscriptions for the next year's issue, in answer to our appeal in the last number. The New Year begins with this number.

PUBLICATIONS

1 News Letter, quarterly in English, French and German, of the activities of the Council and Institute.

2. Memorial Pamphlet to the late Archbishop of Upsala. Limited edition. (gratis).

3. The Churches and the Welfare of Seamen. Studies and Documents, English series No. 3. (gratis).

4. The Churches and Present-Day Economic Problems. Studies and Documents. English series No. 4 Price 6*d.* or 20 cents a copy. I.C.F. Book Shop, 4, The Sanctuary, London S.W.1. ; or the Social Institute, 2, Rue de Montchoisy, Geneva.

5. Report of the Study Conference, Basle, entitled : The Churches and the World Economic Crisis, 50 copies 1 shilling, or 1 d. each.

6. Addresses on the Stockholm Movement, given in the Palais Eynard, 12th August, 1932, Geneva, by the Bishop of Chichester and Dr. Kapler and one given by Prof. W. Monod in the Cathedral. Price : 40 centimes. (free post.).

7. Minutes of the Council Meeting, in English.

I. A. G. - 765-10-32.